

## CLASS TWENTY FOUR

Two weeks ago in our last class, we stopped at the first phrase of the first sentence in the third chapter.

إِغْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ

Know, may Allah direct you to His obedience that al-Haneefiyyah is Millat Ibraheem.

Before we go on any further on Millat Ibraheem, I wanted to make a couple of more points.

### WHY DID ALLAH SPECIFY IBRAHEEM AND NOT ANY OTHER MESSENGER?

The first one is, why did Allah subhaanahu wa ta'aala emphasise to the Prophet Muhammad sallallahu 'alayhi wa sallam to follow Millat Ibraheem 'alayhis-salaatu was-salaam even though Nooh, 'Isa and all the messengers and prophets 'alayhimus-salaatu was-salaam were on the pure Tawheed?

Allah said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...

﴿النحل: ٣٦﴾

Every one of them was on the pure Tawheed.

Why did Allah subhaanahu wa ta'aala specify Ibraheem:

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا... ﴿النحل: ١٢٣﴾

He directed the Messenger sallallahu 'alayhi wa sallam to follow Millata Ibraheema Haneefa.

Why did He emphasise to follow Millat Ibraheema Haneefa, not Millat Nooh Haneefa or Millat 'Isa Haneefa, or any of the other prophets and messengers? The core message of pure Tawheed was the common denominator among all of our prophets and messengers, the details may have been different but the Tawheed of all the messengers was the pure, Haneefiyyah Tawheed. Now why did Allah subhaanahu wa ta'aala tell the Prophet sallallahu 'alayhi wa sallam in specific to follow Millata Ibraheem Haneefa?

The answer is because when Allah subhaanahu wa ta'aala sent the Prophet Muhammad sallallahu 'alayhi wa sallam to Makkah, nearly everyone in his vicinity was claiming to follow Millat Ibraheem. Quraysh, statue worshippers, were attributing themselves to Ibraheem 'alayhis-salaatu was-salaam. The Jews were attributing themselves to Ibraheem 'alayhis-salaatu was-salaam. The Christians were claiming to follow Ibraheem 'alayhis-salaatu was-salaam and claiming that he is their father. Allah wanted to show that there was only one who was following him, the path of the Prophet Muhammad sallallahu 'alayhi wa sallam. It was important to show at that time and for future times and generations until the Judgment Day, that the path of Millat Ibraheem 'alayhis-salaam that everyone claims to follow is the path of the Prophet Muhammad sallallahu 'alayhi wa sallam.

## **SALAH AND SALAAM ON THE PROPHETS AND MESSENGERS**

The second issue and I will divide it into A and B, the author said:

أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ

And if you look in your copies, you are not going to see 'alayhis-salaam or 'alayhis-salaatu was-salaam anywhere there, some may have added it but the original text does not have 'alayhis-salaatu was-salaam.

## **WHY DID THE AUTHOR MENTION IBRAHEEM WITHOUT ADDING 'ALAYHIS-SALAAM?**

Those who mastered the work of the author Rahmatullahi 'Alayhi, Ibn Abdul-Wahhaab, said one reason maybe because it is not Waajib, it is Sunnah, but he may have had some type of reason or assumed that the reader would say it. An-Nawawi Rahmatullahi 'Alayhi narrated that there is an Ijmaa', consensus, that just like we say sallallahu 'alayhi wa sallam about the Prophet Muhammad sallallahu 'alayhi wa sallam, we can say Salah and Salaam on all the other messengers. Not meaning it is obligatory on all the other messengers but the fact that we can say it about the Prophet Muhammad sallallahu 'alayhi wa sallam, we can also give Salah and Salaam on all the other messengers, meaning it is permissible.

In fact, Ibn Hajr and an-Nawawi disliked for one to say Salah on the prophets and messengers without adding Salaam to it. For example, like Ibraheem 'alayhis-salaatu was-salaam, that is how they meant it should be instead of Ibraheem 'alayhis-salaam. The formal way is to say Ibraheem 'alayhis-salaatu was-salaam. Ibn Hajr further commented on the disliking and he said the disliking is for one who continuously says the shorter form and never ever says the other one. For example, one who always says 'alayhis-salaam, 'alayhis-salaam, 'alayhis-salaam about other prophets but does not at times add 'alayhis-salaatu was-salaam, the formal way is to say 'alayhis-salaatu was-salaam.

## **SAYING SALLALLAHU 'ALAYHI WA SALLAM AND WRITING IT FULLY**

The other point we will go over that relates to this is about saying sallallahu 'alayhi wa sallam, the mention of the Prophet Muhammad sallallahu 'alayhi wa sallam in writing or saying or in social media and saying sallallahu 'alayhi wa sallam. We know we must say that but what about in writing, since it relates to this issue? When you do write or type, always write it out fully, sallallahu 'alayhi wa sallam, and say it fully. Do not abbreviate and do not

shorten. When you are reading a book, do not just say it in your heart because that is not considered saying, that is thinking. Once you utter it on your lips whether silent or out loud, then it becomes saying. The point is write sallallahu 'alayhi wa sallam fully, do not abbreviate, do not shorten.

Ibn Salah Rahimahullah the 'Aalim, the giant of Hadith and other sciences but mainly of Hadith, he died 643 years after the Hijrah. In his book, a book that talks about manners and style of how to write Hadith, how to document it and how it was compiled and matters related to that. He died 643 years after the Hijrah, back in the inkpot and feather era and not with lavish pens and keyboards to write which take less than a second, he probably had to stick that feather in the inkpot several times to get through sallallahu 'alayhi wa sallam. He said speaking to his students, do not ever get bored from writing sallallahu 'alayhi wa sallam fully as many times as you mention him in your writing. He wants people to write it, he said it is among the best and biggest early benefits students of Hadith reap from their knowledge. He said that back in the days when there was only few who wrote, many would mention Hadith but unlike these days it was not many who wrote. He was directing his talk to the students who wrote, so it applies really to anyone who writes. Everyone today writes, today everyone uses social media, everyone passes on Hadith, it is widespread to text and write unlike back in the old days.

That is how you see how giants became giants of Hadith, matters we consider nothing they held in very high regard. PBUH or other abbreviations many use or even saying sallallahu 'alayhi wa sallam has become a heavy thing on the tongues today, but to our Imaams and our Salaf, they deemed that in high regard. That is why Allah honoured them and that is why Allah blessed their lives and that is why Allah blessed their knowledge, it is a sign of their Taqwa. Whoever honours the symbols of Allah, then it is truly from the piety of the hearts.

ذَلِكَ وَمَنْ يُعْظِمُ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿الحج: ٣٢﴾

Ibn as-Salah said writing sallallahu 'alayhi wa sallam fully is among the best and biggest early benefits students of Hadith or 'Ilm reap. Then he said whoever neglects that has been deprived of something mighty. What are you talking about Ibn as-Salah, what is that mighty thing? Writing sallallahu 'alayhi wa sallam fully. Subhan Allah, tells you how these Imaams became Imaams. Ibn as-Salah then said we seen that people who write it fully every time his name is mentioned or written, they were people who had righteous dreams. Then he mentioned what I really wanted to get at, let not anyone use symbols nor abbreviations, he deterred people from using symbols or abbreviations.

Hamza al-Kanaani said I used to write always sallallahu 'alayhi, not PBUH or S or Saad or Saad, Laam and Meem as they abbreviate in 'Arabi. He said I used to write the Hadith and say sallallahu 'alayhi without wa sallam, he said then I seen in my dream that the Prophet sallallahu 'alayhi wa sallam was telling me, why do you not finish it with sallam? And he said

I never, ever wrote his name after that except I wrote it fully, sallallahu 'alayhi wa sallam. Ibn as-Salah went further to say it is also disliked to write 'alayhis-salaam about the Prophet sallallahu 'alayhi wa sallam, write fully sallallahu 'alayhi wa sallam.

Sakhaawi who died 902 years after the Hijrah, approximately five hundred years ago, still in the feather and inkpot era. In the book Fath Al-Mugheeth Fee Sharh Al-Fiyyah Al-Hadith

(فتح المغيث في شرح ألفية الحديث) by Iraaqi, he said a statement back then that it is as if

he is talking to the Ummah of today. He said refrain from using abbreviations in your writing, he specifically said such as using two letters, do not use the two letters abbreviation. Do not use any abbreviation and he specifically said do not be like the non Arabic ignorants in how they abbreviate, he said that is not our trend. That is a statement and he was probably talking about the newcomers to Islam who he mentioned as 'Ajam

(عجم), they were probably abbreviating it and he wanted to kill that trend back then. Then

he said, write the full sallallahu 'alayhi wa sallam instead of Saad, Saad and Meem, or Saad, Laam, 'Ayn and Meem, that is diminishing your Ajr and not the best method.

As-Suyooti in Tadreeb Ar-Raawi (تدريب الراوي), he said similar statements in disliking the

abbreviation or shortening of sallallahu 'alayhi wa sallam. Let me add to that more contemporary issues, if you are speaking or you are typing to a Muslim audience who speak English, use sallallahu 'alayhi wa sallam. Use it, write it either in 'Arabi or maybe transliterate the wording in English but in 'Arabi words, sallallahu 'alayhi wa sallam.

Meaning write sallallahu 'alayhi wa sallam, not peace be upon him or other translated statements, that would be the best way to do it. Now if the audience you are writing to or you are talking to may not understand what you are saying and it is for Da'wah purposes, maybe you can put peace be upon him or another translated statement for the purposes of telling them what you are saying or what it means or what we say about the Prophet sallallahu 'alayhi wa sallam.

Now as to situations like Twitter where your characters are limited or if you are in a lecture like here taking notes, you do not have time, you cannot write it, it is best to utter the full sallallahu 'alayhi wa sallam of the Prophet and leave it out without no abbreviations, at least say it. Those who I mentioned are the biggest Imaams of Mustalah al-Hadith, all disliked abbreviations and shortening. So instead of abbreviating on Twitter where you are desperate for characters, instead of promoting something that is disliked by the Imaams of Hadith, leave it out but most definitely say it and help revive the Sunnah of writing it where you are able to fully, sallallahu 'alayhi wa sallam.

Al-Khateeb al-Baghdaadi said I seen in the handwriting of Imaam Ahmad Ibn Hanbal, some written work where he put the name of the Prophet sallallahu 'alayhi wa sallam but he did not put sallallahu 'alayhi wa sallam. He said, but I was told that he verbally said it every time

he read it. He probably did it for his own writing or his own note taking, maybe lack of ink or lack of time like in lectures, he did not put sallallahu 'alayhi wa sallam and he did not abbreviate. That is my point, he did not abbreviate as well, but what was important is that he would verbally say it. And this applies to Twitter or in classes like here where you are rushing to write notes and may not have time to write sallallahu 'alayhi wa sallam. What is sad today is that not only do Muslims neglect typing it or writing it, sallallahu 'alayhi wa sallam, but the saying of it has become abandoned. I give lectures sometimes or Khutub and you look at the audience, there is really rarely anyone saying sallallahu 'alayhi wa sallam when you mention the name of the Prophet sallallahu 'alayhi wa sallam.

### IS IT WAAJIB TO SAY SALLALLAHU 'ALAYHI WA SALLAM?

Saying that, I just remembered a third issue so make it C in your notes, which is the ruling on saying sallallahu 'alayhi wa sallam. So A was 'alayhis-salaatu was-salaam about messengers, B was about shortening and abbreviating sallallahu 'alayhi wa sallam in writing, and C would be is it Waajib to say sallallahu 'alayhi wa sallam every time you hear his name or not? At-Tahaawi and al-Haleemi said every time the name of the Prophet sallallahu 'alayhi wa sallam is mentioned, it is Waajib to say sallallahu 'alayhi wa sallam, meaning you get sins for not saying it. This is a disputed matter, other 'Ulamaa said it is only Waajib one time per setting and there is a few other opinions in between that. It is sufficient for me and you to know that Salah on the Prophet sallallahu 'alayhi wa sallam is ordered in the Qur'an.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

Oh you who believe, give your Salah and Salaam on the Prophet Muhammad sallallahu 'alayhi wa sallam. Allah started with Himself, then secondly mentioned the angels, then ordered the Ummah to make Salah on the Prophet sallallahu 'alayhi wa sallam.

It is sufficient to know the Prophet sallallahu 'alayhi wa sallam said the stingy one is one who my name is mentioned, and he does not say sallallahu 'alayhi wa sallam:

إِنَّ أَبْخَلَ النَّاسِ مَنْ ذُكِرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ

In Sunan at-Tirmidhi and Musnad Ahmad. And more so, he made Du'aa on those who his name is mentioned and they do not say sallallahu 'alayhi wa sallam.

رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ

In Sunan at-Tirmidhi. May Allah smother his nose in dust, meaning may Allah humiliate him, may he be humiliated, who? One who when my name is mentioned and he does not say sallallahu 'alayhi wa sallam.

## TO WORSHIP ALLAH ALONE

Now let us move on to the next sentence.

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ  
أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ ، وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ وَ  
خَلَقَهُمْ لَهَا

The next phrase is that you worship Allah alone:

أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ

To worship Allah alone. The reason why we were created, the reason why the universe was created, and why the messengers 'alayhimus-salaatu was-salaam were sent.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذَّارِيَات: ٥٦﴾

Verily I created human and Jinn to worship Me. To worship Me here, Ibn Abbaas said is Tawheed, the true religion. It is to worship Allah, making all of the religion purely for Allah. That is why Allah commanded the people of Tawheed and ordered them to follow the path of Tawheed.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

﴿الأنبياء: ٢٥﴾

We did not send any messenger before you oh Muhammad, except that We revealed to him that none has the right to be worshipped except Allah, so make all of your worship purely for Him. That is Ibaadah, pure Tawheed to Allah.

## THE DEFINITION OF IBAADAH

First thing we will take here is the definition of Ibaadah. Linguistically, Ibaadah means lowliness of humiliation.

In Arabic, you say:

طريق معبد

A street that is Mu'abbad, it means a street that has been stepped on, meaning humiliation, lowliness. We mentioned what Shar'ee meaning is many times, the Shar'ee meaning of Ibaadah entails both humility and love. Worship, Ibaadah in its general sense is submitting one's self to Allah with love and awe. How? By doing that which He has ordered and avoiding that which He has forbidden in the manner laid down and prescribed by Him. Submitting one's self to Allah with love and awe by doing that which He has ordered and avoiding that which He has forbidden or prohibited, in the manner laid down and prescribed by Him.

Now the specific definition of worship is like the definition of Shaykh al-Islam Ibn Taymiyyah Rahimahullah, the best definition you will see. He said Ibaadah, worship, is a comprehensive term covering what Allah loves. It is everything Allah loves, and whatever He is pleased with. Whatever Allah loves, whatever Allah is pleased with, both saying and actions. The apparent and the hidden such as fearing, having awe, paying Zakah, fasting and any other practices prescribed by Islam. That is the best and most comprehensive definition for Ibaadah. Salah, Zakah, Hajj, treating parents good, being dutiful to them, ordaining the good and forbidding the evil, Da'wah, Tawakkul, all of that is included in Ibaadah. Ibaadah is everything that pleases Allah, with pure Niyah and in accordance with the teachings of the Prophet Muhammad sallallahu 'alayhi wa sallam.

In Sahih Muslim, the Hadith narrated by Abu Dharr. People came to the Prophet sallallahu 'alayhi wa sallam and the poor people said the wealthy people get higher grades at the end because they spend a lot, so the Prophet sallallahu 'alayhi wa sallam said at the end of the Hadith, even sexual relationship you will have reward for it. They said we get reward for sexual relationship with our wives? He said if you do it in Haraam, would you not get sins? They said yes. He said and likewise, when you do it in Halaal, you get reward. So if one has the intention to have relationship with his wife to preserve himself from Haraam, to have kids to benefit this Ummah with, or to follow in accordance with the teachings of the Prophet sallallahu 'alayhi wa sallam and to get married, he will get reward for that. We mentioned this in a little bit more detail in a previous class, you can refer to it, how regular day to day traditions can be transferred from traditions to Ibaadah. Like sleeping, like working out if you remember, we specifically said those two.

Ibaadah is when Allah says I order the person to do, he says I hear and I obey. Heart, limbs, brains and all of him submits totally and fully. That is Ibaadah.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ... ﴿١٦٣﴾ ﴿الأنعام﴾

Your eyes, your heart, your hands, your brains all submit to Allah, the One who ordered you to worship. The prerequisites of Ibaadah is to do it for the sake of Allah, on the avenue of the Prophet Muhammad sallallahu 'alayhi wa sallam. The summary of the Deen is to worship Allah as He wants, that can only come through the avenue of the Prophet Muhammad sallallahu 'alayhi wa sallam. Two principles and the biggest proof you need for them is Shahaadatayn. First, Laa ilaaha illallah, Allah, to do it for Allah. The second, Muhammadar-Rasoolullah, is to do it on the path of the Prophet Muhammad sallallahu 'alayhi wa sallam.

There are those who make that which is permissible Haraam and what is Haraam permissible, those who do that and those who follow them, that is one of the ways of having Ibaadah to other than Allah. And you remember the Hadith of 'Adi Ibn Haatim when he heard the Prophet sallallahu 'alayhi wa sallam reciting:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ... ﴿التوبة: ٣١﴾

They have taken their Rabbis and their monks as lords besides Allah.

...وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا... ﴿التوبة: ٣١﴾

And they were only ordered to worship one Lord.

When he heard that, to his mind what was meant by worshipping is that it is bowing and prostrating to someone else, supplicating, sacrificing, that is what came to his mind. But the Prophet sallallahu 'alayhi wa sallam informed him that their obedience to their Rabbis and monks in forbidding that which is permissible and permitting that which is forbidden was a form of worship, because they made their Rabbis and monks partners to Allah in obedience and in ordaining the law.

Other more common ways where Ibaadah is dismissed to Allah is to know that the whole universe, everything in the universe could not harm you if Allah did not will it. To know that everything in the universe could not help you, unless Allah willed it. Ibaadah is not only Salah, Hajj, fasting and Umrah like many think, but your obedience to your parents is Ibaadah just like Hajj and Umrah. Leaving Riba and Zina is also Ibaadah, your love for Allah,



your hate for Allah, your Walaa' and Baraa', all that is included in Ibaadah. Today some think that when you leave the Masjid, you leave Islam behind your back at the doorsteps and that is the thinking of a Jewish mentality and one of the reasons they went astray.

...أَفْتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ... ﴿البقرة: ٨٥﴾

You believe in part of the scripture and you reject the rest. Allah reprimanded them, rebuked them for doing that.

## WHY DID ALLAH ORDER US TO WORSHIP HIM?

The next point is, why did Allah order us to worship Him? Some today say why do we worship Allah? Are you telling me this great creation, the universe with the human and the Jinn and the animal, the mountains and plains and everything that is created in it, Allah does not need us as you say, but why do we worship? You tell us in a lecture that Allah does not benefit from our obedience and does not get harmed from our sin, He is independent, He is Sovereign, but then you come up and say you got to worship. Why do we worship if he does not need us?

### ALLAH DOES NOT BENEFIT FROM OUR OBEDIENCE AND HE IS NOT HARMED BY OUR SINS

First, rest assured and know for a fact that if the entire universe left Ibaadah, Allah is Ghani.

...وَاللَّهُ هُوَ الْغَنِيُّ... ﴿فاطر: ١٥﴾

He does not benefit from our obedience, nor does He get harmed from our sins. Keep that as a fact. His kingdom does not get more by the entire universe thanking, praising and glorifying Him, nor does it become any less with the Shirk of the Mushrik or the sin and the slander of those who curse and slander Him by claiming that He has a son or in any other way or form. It does not become any less with that.

In Sahih Muslim, the Hadith al-Qudsi. Oh my servants, you sin by night and by day and I am here to pardon your sins, therefore seek forgiveness from Me so I may grant you pardon. Oh my servants, you can neither do me any harm nor can you do me any good. Oh my servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of the Jinn became as pious as the most pious heart of anyone amongst you, it will not add anything to my power or my kingdom. Oh my servants, Yaa Ibaadi, if the first amongst you and the last amongst you and the whole human race and then the Jinn tagged along with you and they became as wicked as the most wicked heart of anyone amongst you, it would not decrease anything from my power or kingdom.

It is all summed up in one verse:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿فَاطِرُ﴾

﴿١٥﴾

Mankind, it is you who stand in need of Allah but Allah is rich, free of any needs, and Allah is worthy of our praise.

There is two types of being poor or in need to Allah. The first one is the universal poverty or need to Allah, the biggest and strongest and wealthiest, most arrogant Kaafir is in poor need of Allah. He needs the sun, he needs the land, he needs the oxygen, this is called Idhtiraari (إِضْطَرَّارِي), by force.

That is what is mentioned in this verse:

...وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿آلِ﴾

﴿٨٣﴾ عمران

To Him submitted all creations in the heaven and the earth, willingly or unwillingly. They are in desperate need of Allah.

The second one is Faqir Ikhtiyaari (فَقْرٌ إِخْتِيَارِي), by choice, and we ask Allah subhaanahu wa ta'aala to be amongst them, to have awe, humility and reverence to Allah. The more you advance in your humility and lowliness to Allah, the richer you become with Allah. As we say many times, never show arrogance in your Ibaadah. You are doing favours for yourself, not for Allah.

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ  
وَلَا يَسْتَحْسِرُونَ ﴿الْأَنْبِيَاءُ: ١٩﴾

To Him belongs whatever is in the heaven and the earth and those angels who are near to Him are not too proud to worship Him, nor are they weary of His worship.

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ كُلُّ لَهُ قَانِتُونَ ﴿الرُّومُ: ٢٦﴾

To Him belongs whatever is in the heavens and the earth. All are obedient to Him.

If all human and Jinn in the universe turn away from Ibaadah, the angels will continue to worship Him and He does not need the human, the Jinn nor the angels. Al-Bayt al-Ma'moor above the Ka'bah, seventy thousand enter there every day and never return until the Judgment Day.

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ

﴿ابراهيم: ٨﴾

He told his people, if all of you disbelieve in Allah, Allah is independent. And many, many other verses like that in the Qur'an.

...وَأِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ

غَنِيًّا حَمِيدًا ﴿النساء: ١٣١﴾

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ... ﴿الزمر: ٧﴾

All I mentioned so far is to show you how low me and you are to Allah subhaanahu wa ta'aala, how desperate and poor we are to Allah subhaanahu wa ta'aala, how we worship Him while we

desperately need Him, He does not need us, Jalla Fee 'Ulaah (جل في علاه).

Now let us answer the question, the wisdom behind us worshipping Allah if He does not need us and does not need our worship, nor does He need the worship of the Jinns, not even the worship of the angels does He need.

#### IBAADAH IS A RIGHT OF ALLAH UPON US

First of all, because Allah has a right over us, that is part of our belief in Allah, in His name and in His qualities and attributes. He loves to be worshipped and glorified, you and me have to give Him His right over us. You find that kings in this world love matters and hate matters, Allah has the most supreme examples.

...وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ... ﴿النحل: ٦٠﴾

Allah loves that His slaves worship Him and glorify Him.

Sahih al-Bukhari and Muslim, Hadith Mu'adh:

كُنْتُ رَدِيفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حِمَارٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِي : يَا مُعَاذُ ، قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ ، قَالَ : أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ ؟ قَالَ مُعَاذُ : اللَّهُ وَرَسُولُهُ أَعْلَمُ ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : حَقَّ اللَّهُ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا وَحَقَّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا ، قَالَ مُعَاذُ : قُلْتُ أَفَلَا أُبَشِّرُ النَّاسَ يَا رَسُولَ اللَّهِ ؟ قَالَ : لَا تُبَشِّرْهُمْ فَيَتَكَلَّبُوا

فَأَخْبِرْ بِهَا مُعَاذَ رَضِيَ اللَّهُ عَنْهُ عِنْدَ مَوْتِهِ تَأْتِمَا أَيْ خَشْيَةٍ مِنْ وَقُوعِهِ فِي إِثْمٍ لِكِتْمَانِ الْعِلْمِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

In this long Hadith, let us just take the point for this class. The Prophet sallallahu 'alayhi wa sallam was teaching Mu'adh, Mu'adh was riding on a donkey with him and the Prophet sallallahu 'alayhi wa sallam takes the time to teach him. He was teaching him the right of Allah over us and rights Allah put upon Himself that He will give us, if we do the conditions that He tells us. The Hadith, Mu'adh never said to anyone except on his deathbed, and that is because the Prophet sallallahu 'alayhi wa sallam told Mu'adh not to spread it for fear that it had so much hope in it that people may slack off on their deeds, depending on the great hope that Allah gave us in this Hadith. And the Hadith is that Allah has a right upon us, that we must worship Him without Shirk. It is normal and not surprising that Allah has a right over us, that is normal. What is astonishing and amazing is for people to renegade against the right of Allah upon us, that is what is amazing.

People do a small favour for you, and you never forget it for the rest of your life. I remember in Madinah in my last four months there, I had a teacher who taught me Qur'an as a child. When I returned to Madinah he was teaching in the Masjid an-Nabawi by the doorway where the Prophet sallallahu 'alayhi wa sallam said in his farewell words, close all the alleys leading to the Masjid except my alley and the alley of Abu Bakr, it is still know till today. I was occupied in the university classes and plenty of private classes and I did not have time to go to him. In the last four months I had in Madinah, I went to him to seek additional Ijaazah in the Qur'an. He took out a piece of paper, he wrote my name down, he said come

back and see me in three years if I am still alive. I said but Shaykh, I am only going to be in Madinah four more months and I am going to be done, Inshaa Allah I am going back to my country. My father told me to get an Ijaazah from him no matter what it takes, he told me that Ijaazah from him is more important to me than the degree you are going to get from the university, Wallahi he said that. He had a high chain Ijaazah and he was one of the teachers of al-Hudhayfi, and more importantly he was among the best Qur'an teachers possibly of our time, Rahmatullahi 'Alayhi.

He said he cannot do anything, so then I got my father involved and I told my father to call him and that is how I got most of my private classes with many of the Shuyookh there. He agreed if his students agree, he told my father if my students agree then I will do it, because everyone had a set time. He asked them would you be willing to take a little bit of time out so we can get Ahmad involved and they all agreed, Jazahum Allahu Khayr. It may be something simple, it may be something big. That was nearly twenty years ago and I never forgot it nor did I forget what his students did when they all agreed to give me a portion of their time. Possibly for twenty years, I do not remember a day I do not make Du'aa for him and them unless I forgot. Even recently I was checking to send him a gift, very recently, and I found out that he died three years ago, Rahmatullahi 'Alayhi. So people who do a little bit of good for you, you cherish that from them, what about Allah?

وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا... ﴿النحل: ١٨﴾

You could never count the blessings of Allah over you.

You in yourself, you and your skull and how it was perfected, your eyes and your eyelids and your eyebrows, your neck and your heart.

وَفِي أَنْفُسِكُمْ ۖ أَفَلَا تُبْصِرُونَ ﴿الذاريات: ٢١﴾

You read about the eye and how it was slanted inwards in precision and perfection, designed so no sweat will go in it. The doctors say that, I read it in an article once. Just go down from the top of your head to the bottom of your feet, blessing after blessing that you could not count, that is just in yourself. So take all the blessings from the cradle to the grave, you could not count it.

Leave everything and just look at the blessing of Islam.

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ... ﴿الحجرات: ١٧﴾

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It is a privilege from Allah, it is a mercy from Allah. So the first wisdom is that Ibaadah is a right of Allah upon us, it is His right over us.

### **IBAADAH IS FOR OUR OWN BENEFIT**

Second, Ibaadah is for us. We do it for Allah but the benefit is really for us, not for Allah. Allah is Raheem, the quality we mention to Allah, the Most Merciful. Allah sent down to His entire creation from the beginning of the creation to the end, one of His mercies, and He saved ninety nine for the Judgment Day. He is Ar-Raheem, He is Ar-Rahmaan. From the biggest aspects of His Rahmah, is that He allowed us and taught us to worship Him. Ibaadah is nourishing to the soul and to the heart. Your body and soul both need food to survive. Your physical body, you need air, you need water, you need food to sustain it and nourish it. Your spiritual soul screams for needs as well, and that need is Ibaadah, it will be fulfilled with Ibaadah. Only Allah knows the details of the soul, therefore its food and nourishment is prescribed by Allah through His Messengers 'alahyimus-salaatu was-salaam. No way can we live without it. Without Ibaadah, the hearts rust like metal, they wear out like clothes. You spray the rust off by Ibaadah, you refurbish the heart by Ibaadah.

Ibaadah is means to take away your problems, so the benefit is for you. It brings you nearer to Allah, so the benefit is yours. Every aspect of Ibaadah, there is a benefit for you in it. And every sin, there is harm for you in it. You are the one benefitting from it and the verses by that are many in the Qur'an.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ

﴿فصلت: ٤٦﴾

You do good, it is for you. You are doing it for yourself.

...وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

﴿النمل: ٤٠﴾

Your thanking Allah, you are thanking for your own good, it is only for your own good.

You worship Him because you are in desperate need from Him, that is another wisdom.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۚ

أَلِلَّهِ مَعَ اللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾ أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ

وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ أَلَيْسَ اللَّهُ ۚ  
تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾ أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ  
مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ أَلَيْسَ اللَّهُ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ  
صَادِقِينَ ﴿٦٤﴾ ﴿النمل﴾

Your worshipping Allah is an honour for you, the benefit is for you. You honour yourself by being a slave of the Creator of the universe, because when you become a slave of Allah and worship Him, you are not a slave for anything else. Ibaadah is to benefit you and not Allah.

أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ  
﴿البقرة: ٢١﴾

Your benefit from your worship is Taqwa.

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ... ﴿العنكبوت: ٤٥﴾

Your Ibaadah, your Salah, it benefits you because it deters you from disbelief, polytheism, every evil, wicked deed and even bad manners.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَاتَكَ  
سَكَنٌ لَهُمْ... ﴿التوبة: ١٠٣﴾

Your Ibaadah of Zakah is to purify and sanctify you. You, us, for us. Your Ibaadah is a right of Allah upon you.

Let us stop here, Inshaa Allah we will continue next week. Jazakum Allahu Khayr.